

[101 cont.]

223  
411 are used as a head decoration. Bird darts with blunt wooden points are used to shoot wild fowl (Fig. 30) (8).

8. Joest, ibid., and pp. 372, 391.

252 Dillon, pp. 170, 273. Lesson, Revue d'Anthropologie, V, p. 270. For Vanikoro, Dillon, p. 181, also lists chickens among the foods that are steamed in the oven.

276 Besides the foods, the luxuries must also be mentioned, the most important of which on the entire [102] group is the areca nut enjoyed with the leaf of the betel pepper and pulverized coral-lime.

[171] It was being used even at the time of the Spanish visits (1) [Figs. 31 and 32 appear here] and had

1. Dalrymple, pp. 78, 194.

Also mentioned by Labillardière,

p. 255. Dillon, pp. 276, 302

(on pp. 303 and 308, he mentions

enormous enlargements of the two

front teeth of the lower jaw in the

case of a sorcerer on Ndeni and de-

clares the substance to be "Cement

formed by the lime and betelnut

juice" [cited in English]; the owner

sold him one of the teeth). D'Urville,



1 2 3 4  
Fig. 30.

Bird Arrows

(R. -J. -M. 3695, 3693, 3696, and 3694, Joest Coll.); 98, 92, 95, and 91 cm. long. 1 and 2. With square points. 3 and 4. With round points.

[149 cont.]

756 the meduka, as everywhere, is the healing of sickness, which  
754 here, too, is in large part traced back to sorcery. If one wishes  
to kill someone, he tries to obtain a bit of leftover food, an  
article of clothing, some hair, or the like from him, which he  
then takes to the spirit hut and casts a spell upon it; sometimes  
it is tossed into the sea or buried. Belief in this sorcery exists

755 in all parts of the group. If a meduka is summoned to a sick  
person, he waits until the spirit takes possession of him, which  
is apparently manifested by convulsive movements, and then  
announces the cause of the illness and its remedy. Sometimes  
the cure consists of a bitter drink squeezed out of certain leaves,  
or of the application of certain herbs on the painful spot. It  
is not the natural properties of the herbs that brings about the  
cure, however, but the malete inherent in them. In other cases  
[778] the doctor prescribes the sacrifice of a pig that is immediately  
[782] consumed communally in the spirit house amidst "prayers."

The meduka places a small piece in front of the spirit-post and  
asks for the help of the duka for the patient. This piece, too,  
is then eaten; only small boys may not eat any of it. Often  
a sick person has "been shot" by a spirit; then the shot of the  
duka, a few small pebbles or a splinter of wood, must be re-  
moved from the body. Edge-Partington gives an illustration of  
a spirit-figure, taluna, which is supposed to protect the sick  
from death. If the patient dies despite the treatment, a spirit  
with greater malete is always involved, over which the meduka  
has no influence, or the helpful spirit is asleep. After a suc-  
[782] cessful cure, a pig is sacrificed, and the helpful duka again  
receives a small piece, that is, its spiritual part, for the  
piece itself is always consumed by the participants soon after  
the sacrifice is offered. The meduka receives remuneration  
756 for his help (2).

2. Joest, ibid., p. 377. Codrington,  
pp. 196f. O'Ferrall, pp. 223, 226,  
230. Edge-Partington, I, 163, No. 1.